



57C 12492



57C 12492

3
NOAH'S DOVE,
OR,
TIDINGS OF
Peace to the Godly.

*A Comfortable Sermon Prea-
ched at a Funerall.*

The Third Impression, Cor-
rected and Amended by the Au-
thour SAMUEL SMITH,
Minister of the Word
of God at Pringle-
well in Essex.

PSAL. 34. 19.

*Many are the troubles of the Righteous, But the
Lord delivereth him out of them all,*

LONDON,

Printed by *Nicholas Okes* and are to be sold by
Francis Falkner, dwelling neare St. Mar-
garets Hill in Southwarke. 1624.

57C 22853
T



To the Christian
Reader.

Christian Reader,
as it hath euer bin
the practise of
wicked men, to
make their prosperity an ar-
gument of Gods fauour, reaso-
ning after this manner: Is it
likely that I shold enioy so ma-
ny blessings from God, if my
conuersation were not pleasing
in his sight, &c. Not confide-
ring

To the Christian Reader.

Rom. 9. 2.

ring that these common gifts
are giuen alike both to the god-
ly man and to the sinner: And
that Esau though he was a man
bated of God, yet enioyed the
fatnesse of the earth as well as
Iacob.

So the children of God be-
holding the outward prosperity
of the wicked, and their owne
miserable condition here in this
life, haue hereby beene much
troubled; and haue beene mo-
ued to call Gods iudgements
into question, how it could
stand with his Iustice that wic-
ked men should so abound in
Wealth that Rebellioufly
Transgresse. This prooued a
sore

Ier. 12. 1.
Psalme 37.

To the Christian Reader.

fore temptation vnto David,
insomuch that he confessed that
his steps had wel-nigh slipt.
And the same thing perplexed
the Prophet Jeremy that bee
was bold euen to reason the case
with God, saying; Wherefore
doth the way of the wicked
prosper? and why are they
in wealth that rebelliously
transgresse? Many of Gods
seruants are not a little affe-
cted herewith, not vnderstan-
ding the reason, how the Lord
will not suffer his children in
this life to go vnchastised for
their sinnes, but thereby brings
them to a greater measure of
humiliation. As for the wicked,

Psal. 73.2

Jer. 12.1.

To the Christian Reader.

Iere. 12. 3.

the Prophet assigneth a reason of their prosperity, namely this; That thou mayest pull them out like beasts for the slaughter, and prepare them for the day of Destruction. This truth is most clearly set downe in the seauen and thirtie Psalmes, A portion whereof I haue handled in the Sermon following, my desire herein is to comfort Gods people, that notwithstanding their present Condition may seeme to bee miserable, yet the Lord doth euer uphold his in time of greatest danger, and of this they shall bee sure, that their latter end shal be peace.

To the Christian Reader.

*I wish thee comfort by it , and
by all other holy helps. And so
remaine,*

Thine in euery
Christian office,

SAMV. SMITH.

Prittle-well, this 25. of
March, 1624.

A 4

A

The Table.

**A Table of the Doctrines
contained in this Booke.**

DOCT. 1. *The best had neede to
be stirred vpto Heavenly me-
ditation.* page 6.

DOCT. 2. *Gods dealing with men
must be obserued.* pag. 8.

DOCT. 3. *Gods seruants may bee
called vpright men and iust
here.* pag. 18.

DOCT. 4. *The Godly in this life
haue many troubles.* p. 22.

DOCT. 5. *Only the godly haue peace
at last.* p. 26.

DOCT. 6. *wicked men can haue no
peace in death.* page 39.

PSAL.



PSALME 37. 37.

*Marke the upright man and behold
the Iust: The latter end of that
man shall be peace.*

THE Author of this
Scripture, as all
other the Scrip-
tures of God, is the
Spirit of God: ac-
cording to that of the Apostle;
*All Scripture is given by inspira-
tion of God, and is profitable for
Doctrin, for reproofe, for cor-
rection, for instruction in righte-
ousnesse, that the man of God may
be perfect in all good workes. The
Instrument that the Holy Ghost
useth for the penning of it,
seemes*

2 Tim. 3. 16

seemes to be the Prophet *Daniel*
a princely Prophet of the Lord,
and that *Sweete singer of Israel.*

The argument of the psalme
is an Exhortation vnto all Gods
people, that are ready many
times to be griued at the pro-
peritie of the wicked, and at the
afflictions of the godly. For
men are but men, and haue their
infirmities, a thing not to bee
wondred at. For as *Iob* saith, *Be-*
hold he found no stedfastnesse in
his seruants, and layd folly upon
his Angels; How much more in
them that dwell in houses of clay?
And amongst many other infir-
mities that the godly are subiect
vnto heere in this life, this is not
the least, that they grudge and
repine at the prosperity of the
wicked, whom they finde to bee
free from troubles; and as for
outward prosperitie, to flourish
like

Iob 4. 18,
19.

like a greene Bay Tree; which makes the godly to thinke, that they haue cleansed their heart in vaine. Now against these assaults and temptations, Gods spirit doth fence and strengthen vs in this *Psalme*; giuing vs to vnderstand, that howsoeuer the wicked haue here abundance of prosperity for a time, it is but for a time. For he sheweth that all *euill doers shall be cut off*, and after a short time *shall no where be found*. How prosperously soeuer the wicked may liue for a time, hee affirms that their felicity is but vaine and transitory: for being in their sinnes and not in Gods favour, in the end are sure to bee destroyed with the rest of Gods enemies. And on the contrary part, how miserable soeuer the estate and condition of the godly seemes to bee
in

in this world, yet being in Gods
fauour, *their end shall be peace.*

*The Psalme diuides it selfe into
three parts.*

Parts of
the Psalme

First, an Exhortation to the
weake, that they be not griued,
nor disquiet themselves at the
prosperity of the wicked; and
the affliction of the godly; and
this is layd downe from the first
verse to the 7. verse.

Secondly, hee sheweth, that
how prosperously soeuer the wic-
ked do liue for a time, yet their
present felicity is vaine and tran-
sitory, and suddenly shall come
to an end. From the seauenth
verse to the eleuenth.

Thirdly, he sheweth that how
miserable soeuer the godly seeme
to liue in this world, yet they
shall still be preserued, and *their
end*

end shall be peace. To the end of the Psalme.

The Verse we haue in hand, containes in it matter of exhortation, that wee diligently *marke* and *behold* the *upright man*. The man that is godly Religious, makes conscience of holy duties, and that in all things labors to *keepe a cleare conscience before God and all men*, that howsoever this man be exercised with sore affliction, vndergoes much hardship at the hands of others, be neglected or little regarded, yet *the latter end of that man shall be peace.*

The Verse hath in it two parts.

First, the person who the holy Ghost wold haue vs to take such notice of; not the Noble, the Rich, or the Mighty, but the *upright and Iust man*,

Secondly,

Secondly, the end wherefore wee should so diligently obserue him; namely, that wee might be encouraged in wel-doing, and not discouraged vnder our present afflictions, since hee is sure to haue *peace at last*.

In the first of these I obserue two things.

I Note of
attention.

First, the note of attention; *marke and behold*.

Secondly, the person to be obserued; the *vpriight and Iust man*.

Doct. 1.

The best
haue need
to be stir-
red vp to
Heauenly
meditatiō

From the note of attention wee may obserue, that the best had need to be stirred vp to heauenly Meditation. The holy Ghost seeketh to awaken our eyes, which naturally are very drowsie to behold any thing that is good, & to prepare our hearts, which are first to bee sought vp, before wee can goe about Gods businesses.

Now

Now this serues to put vs in minde of our owne dulnesse and backwardnesse to good duties, that wee thus stand in neede of such provocations to put vs in minde of the same; precept vpon precept, and line vpon line, and all too little to provoke vs to good duties. If our hearts be duely possesst with diuine contemplation, a man can neuer cast his eyes amisse; whether wee looke to the Heauens aboue, or to the earth belowe, or vpon what creature soeuer, still wee haue Gods Phylosophy Lecture read vnto vs in the Creature, to teach man his duty towards his Creator.

Marke and Behold. These words of attention make knowne vnto vs, that there is some weightie matter within this Text, which Almighty God would haue vs well

vse.

3 The person.

well to consider of: for so indeede in the sacred Scriptures, these two words *Marke* and *Behold*, are euer vled vpon extraordinary occasions.

But amongst all other things whatsoeuer, the Lords sends vs to beholde man, to this end, that wee should *marke* and *consider* what is Gods manner of dealing towards the sonnes of men, both in his punishing of the wicked, and rewarding the godly; *marke the upright man.*

Doctr. 2.
Gods dealing with men must be obserued.

The Doctrine is, that every Christian man is bound in special maner to obserue what is Gods dealing with men, both with the godly, and with the wicked, as well those that are recorded in Gods booke, as those that wee haue knowne in our owne experience: And that to this end, that wee might bee encouraged
in

Neales Danc.

in the wayes of godlinesse by
the examples of the godly, the
Lord highly honouring them
with a blessed memorie vpon the
earth, and crowne of glorie in
heauen. As also discouraged
in committing of sinne, when
we shall consider Gods fearefull
Iudgements inflicted vpon sin-
ners: how the name of the wic-
ked doth rot, and how the Lord
doth pay and repay Iudgement,
wrath and indignation, vppon
sinners. We must not be sence-
lesse of Gods dealings in the
world, but duely to record his
workes and dealings with men,
not onely to see and behold the
seuerity of God toward others,
but for spectacles and examples
to vs, that we should take heede
of such sins which procure such
iudgements. And to this ende
wee see in the Scriptures the

B Lord

Gen. 4.

Lord hath hung vp in chaines, as it were, diuerse wicked men, not for others to gaze vpon them, but to be warned by them, as *Dauid* was by the Shafts of his brother *Jonathan*. For murtherers, *Cain* is hung vp: For al prophane persons, *Eſau* is made an example: For traytors, *Judas*: For all Apostates, *Lots* wife. And so the Apostle *Iude* telleth vs that *Sodome* and *Gomorah*, and the Cities about them, which the Lord destroyed for following strange flesh, were and are set forth for a warning, and example to al filthy and beastly minded men. The like may be said of *Ismael*, *Gehezi*, *Abſalom*, *Saul*, *Achan*, and the like.

And as we are to obserue the wicked; so especially to *marke* and *beholde* the godly, their godly life, their sober conuersation, and their care and conscience

ence to walke with God, in obedience to his commandements; their admirable faith, wonderfull patience, meekenesse, temperance, &c. These things must be obserued by vs, that so we may by their examples be incouraged in the wayes of wel-doing, and in them may see that *our labour shall not be in vaine in the Lord*: and to this end the holy Scriptures set out vnto vs a Catalogue of very memorable examples of deedes of Gods worthie seruants; you haue heard of the *patience of Iob*, saith *Iames*: and in the Epistle to the *Hebrewes*, there are diuerse remembered vnto vs, that were famouzed in their times for their faith, & still remaine in a blessed memory in Gods Church, and so shall remaine for euer. And so likewise to take notice of the graces of

1. Cor. 15.
vlt.

Iames 5.
Heb. 11.

God in his seruants that remain with vs, *beholde* their liues, and *beholde* their ends, as an encouragement vnto vs in walking in their *pathes*; that howsoever the godly are afflicted heere for a time. *The latter end of that man shall be peace.*

*I come to the Reasons of the
Doctrines.*

Reas. 1.

First, concerning the obseruation of the wicked, especially of the godly: This may be one principall reason why wee must *marke* them well, for the manner of their life, and for the manner of their deathes, because God is not mutable and changeable, but euer the same without any *shadow of change*. As the Lord heretofore and daily doth bring shame and confusion vpon the heads

heades of wicked men; and so makes them examples vnto others, so will the Lord dealé with vs if wee treade in their pathes: the same iudgements of God that ouer-tooke other sinners, shall in the end ouertake thee, if thou walke in their waies. Seest thou a man that hath been a gracelesse wretch, a horrible swearer, an vncleane person, a prophane person, or such like? Hath the Lord followed such with his iudgements, as their life hath beene without grace, so their deaths haue beene without comfort; *behold* in them thy owne condition, remember that GOD is iust, the same iudgements waite vpon the same sinners?

So especially as my text saith concerning the godly, *Marke well the righteous, and behold the*

iust. Behold their life, and behold their death, if their lives haue beene religious, though accompanied with many outward afflictions, their deathes haue neuer wanted comfort: The end of that man shall be peace. And let the same incourage thee in well doing, because God is not mutable, hee changeth not, In euery Nation hee that feareth God and worketh righteousness is accepted of him: follow such in their life, & thou shalt not misse of their comfort in thy death; grace in life, and peace in death.

Acts 10.

Resf. 2.

Math. 6.

Secondly, by these are the men that God delights in, these feare him; these honour his Name; these haue learned first to seeke the Kingdome of God, and the righteousness thereof: these do not disgrace the Gospell and holy profession of Christ, and there-

therefore *marke well* these men.

Thirdly, it may be said of the godly, as it was sayde of *Dauid*, that they are *men after Gods owne heart*: These are they that haue learned to deny vngodlinesse, and worldly lust, and liue soberly and iustly in this present world: In a word, these are the best States-men, these vphold a Kingdome, bring a blessing to the towne and country wherein they liue. These God doth tender *as the apple of his eye*; these are as neere to him *as the signes of his right hand*; whom he daily followes with his blessings, & wil neuer leaue them till they haue the full fruition of him in glory: and therefore *marke these men*.

Reas. 3.

*I come to the vses of the
Doctrine.*

First, it serues for matter of *vsē. I.*

reproofe vnto those that in reading the stories of Gods iudgements vpon other in the booke of God, and obseruing the like daily in their owne experience, make not this vse of them *to make them beware*. Many wonder at them that they had no better grace; but alas, they doe not heereby take occasion to feare Gods iudgments, to apply them to themselves, and to say in their hearts, this example is set out to warne me and to teach mee, that if I commit the same sinne, God is iust still, I shall be sure to partake of the same punishment, and so to breake off their sinnes by repentance. But (alas!) though we see and heare daily of neuer so many fearefull examples of Gods iudgements against sin and sinners. VWhere is the man that sayth, *what haue*

have I done? So farre are many from *marking* GODS dealing with others.

Secondly, this ministers matter of instruction vnto all, that we *marke well the vpright*: It is the Counsell the Holy Ghost giues vnto vs heere, follow them as they haue followed GOD, be carefull to imitate their vertues, so shalt thou bee sure to pertake of their prayse: *Our labour shall not be in vaine in the Lord; He is a plentifull rewarder of them that seeke him.* And euer remember that God is vnchangeable, true, hee that stood by them and carried them out through all their miseries and afflictions, will be as strong in thee if thou be carefull to walke with him as they haue done.

Vse 2.

Heb. 11.

Marke

*Marke the vpright man, and
behold the iust.*

The next thing we are here to take notice of, is the description of a godly man, or that man that especially is to be *marked*, he is an *vpright man*, and a *iust man*.

These titles wee see are frequent & often vsed in the Scriptures, and the Lord doth honor his seruants with them, whence we are taught this instruction.

That Gods seruants in this life may attaine vnto that measure of grace and Sanctification, as that they may truely be called *vpright* and *iust* men. Thus doth the Lord commend *Iob* to be an *vpright* and *iust man* : It was the commendations of *Zacherie*, *Cornelius*, and diuerse others mentioned in the Scripture.

Which

Doct. 3.
Gods seruants may
bee called
vpright
men and
iust here,
Iob 1. 1.
Luke 1.
Acts 10.
Heb. 11. 38

Which Doctrine indeed deserves to be urged and pressed to stop the mouthes of those that are euer disgracing Gods people with their taunts; Oh you are holy, you are an *upright man*, you are a *iust man*! but herein they despise not man but God, who hath holinesse in his seruants, *without which no man shall see the Lord.* But if I should stand vpon this point I should bereaue you of some other instruction more fitter for this present occasion, which I would willingly impart vnto you.

Heb. 11. 24

And so I come to the second part of the verse.

*The latter end of that man
shall be peace.*

These words containe in them the reason why we shold so diligently

gently obserue the *Vpright man*,
The latter end of that man shall be
peace.

Out of this Reason I obserue
 two things.

First, the speciall time of re-
 freshing, God will take care of
 the godly at all times, yea though
 the Lord doe suffer them to lie
 vnder affliction for a time, hee
 is not then vnmindfull of them:
 But their latter end shall haue a
 double reward.

2 Cor. 13.
 13.

Secondly, I note the blessing
 it selfe, which shall be conferred
 vpon them, it is *peace*, the grea-
 test blessing, and that which go-
 eth beyond all other blessings,
for it passeth all vnderstanding.

The latter end of that man shall
be peace.

The Prophet having before
 exhor-

exhorted vs to *marke* and *behold* the life of the *upright man* and *iust man*; Comes now to shewe wherein hee is happy about others, *hee shall haue peace*. Peace is promised vnto him from God as a iust recompence of his vprightnesse and fastnesse: this he shall bee sure of, Sathan, the World, nor his own corruption, shal neuer be able to take it from him; it is an inseperable companion of grace and vertue: haue thou grace, thou shalt be sure of *peace*. But marke heere, it is at their *latter end*: they are not sure of it at all times; no, no, Gods seruants are here in a warfare, they are to fight against the Diuell, and a world of wicked men: and as our Sauour teacheth, *In the world you must haue tribulation, but the latter end shall be peace.*

Iohn 19-34

The

*The Doctrine is :**Doct. 4.*

The godly
in this life
haue ma-
ny trou-
bles.
Before
peace tru-
bles.

That good men, yea, the dearest of Gods Saints and seruants in this life shall haue troubles, & fore afflictions, which they beare so much the more grieuous, when on euery side the wicked shall abound in pleasure. This was it that so troubled *Dauid* at this time, and before hee wondered at the prosperity of the wicked, and on the contrary part was much cast downe to see what a loade of afflictions lay vpon the godly : but now he recouers himselfe with the comfort of this, that howsoever Gods people suffer much for a time, it is but for a time, yea, a short time, they shall be sure to haue *peace at last*. And now hee hath learned this lesson, and can teach it others : that looke how
many!

many will truly feare the Lord,
that carefully will endeaour to
walke in Gods Commaunde-
ments to the end of their dayes,
they shall haue crosses and trou-
bles ; so true is that of the A-
postle, *That all that will liue god-
ly in Christ Iesus must suffer per-
secution . Innumerable troubles
haue compassed me from my youth
(saith Dauid) they haue oftentimes
afflicted me from my youth , but
they could not preuaile against
mee.*

Act. 14. 22

Psal. 40. 12

I might instance this Doctrin
by infinite examples, *Abraham* in
exile, *Iob* on the dunghill, *Ioseph*,
innocent *Ioseph* in the prison as
a malefactor in an high degree,
Jeremy in the stockes, *Daniel* in
the denne, the people of *Israel*,
euen the *Israel* of God in mise-
rable bondage vnder the *Egy-
ptians* : So that I conclude, that
looke

1 Peter 4.
12, 13.

looke how many of vs as intend to be righteous, we must looke for afflictions & troubles, yea and prepare our hearts thereunto, and not to be dismayed at them when they fall vpon vs, as though some strange thing had happened vnto vs, according to that of the Apostle, *Dearely beloved, thinke it not strange concerning the fiery triall which is amongst you to prooue you, as though some strange things were come vnto you. But reioyce in as much as yee are partakers of Christs sufferings, that when his glorie shall appeare, yee may be glad and reioyce.* I shall not need (I hope) in so euident a truth to search vp more Scriptures to prooue it: the Reasons that follow will cleare the same vnto vs.

Reas. 1.

First, because the godly haue in them many sinnes; for sinne is the

the generall and vniuerfall cause
of all troubles, for so testifieth
the Prophet saying; *Man suffereth
for his sin; let vs search and
try our wayes and turne vnto the
Lord.* So then in as much as all
haue sinned, all are lyable to
chastisements and afflictions, the
iust punishment of sinne, and if
we breake his Statutes and keep
not his Commandements, no
maruaile though the Lord doe
visit our iniquities with his rod,
and our sinnes with scourges.

Lam. 39. 31

Secondly, because the godly
haue many graces; for as God
doth bestowe vpon his seruants
more gifts and graces then vpon
all the World besides; so will
the Lord haue the same to ap-
peare in his seruants to the praise
of his grace. They must be beat
like spice in a morter, that they
may fauour the better, and euer

Reas. 2.

C

accor-

On Hoſ. 6.

1.

Vſe 1.

Eccleſ. 9.

according to our ſtrength, the Lord doth euer proportion our tryals, but I haue handled this elſewhere.

The conſideration of this is for excellent uſe vnto the godly, to comfort them in the miſt of all their troubles and afflictions here, that they doe not thereby iudge of Gods fauour or diſpleaſure: for as *Salomon* teacheth, *All things happen alike to all.* It is the condition of the godly as wel as the wicked, yea, it is more inſident to the profeſſors and profeſſion of the Goſpell then to others. Such muſt not thinke the worſe of themſelues, but the better, onely they are to labour to make their calling and election ſure, that hauing aſſurance of Gods fauour in Ieſus Chriſt, they may thereby haue their afflictions ſancti-

sanctified vnto them.

Secondly, this may serue to comfort the faint-hearted, that are tossed with the waues of many troubles heere; if searching their hearts they can finde their vprightnesse; and trying their owne wayes they prooue to bee Righteous; there is not that cause of sorrow or discontent to that man to think his state either desperate or irrecoverable.

If troubles were alwayes an argument of Gods displeasure, who then were sure of Gods fauour? The Lord doth as sure prouide his children correction, as foode; and he that is without chastisement *is a bastard and not a sonne*. Let no man then say in prosperity, *I shall neuer bee remoued*: God hath his quier full of arrowes to shoot abroad. Neither let any in aduersity say,

Vse 2.

Heb. 12.

Psal. 30.

I shall neuer be restored. For the Lord taketh no pleasure in afflicting his seruants, whensoever the Lord chastiseth his, hee sees there is great necessity of the rod, yet in the midst of iudgement the Lord remembreth mercy, and howsoever sorrow may indure for a night, ioy commeth in the morning, *Their latter end shall be peace.*

The latter end of that man shall be peace.

Peace the
greatest
blessing of
God.

Obiect.

Eccle. 92.

The Second thing wee are to take notice of, is the blessing it selfe, which shall bee conferred vpon them, it is *peace*, the greatest blessing.

Ob. But shal not the *latter end* of *al men* be a like? doth not *Salomō* say, *There is one end to the righteous and to the wicked, to the cleane and*

and vncleane, to him that sacrificeth, and to him that sacrificeth not, the end is all alike: why then shall the latter end of the vpright be marked more then other mens?

Ans. I answered that their latter end is all alike for the matter of their Death, that is; all doe dye: But it is not all one for the manner of their Death, for all shall not dye in peace, but as my Text sayth; *Marke the vpright man and behold the Iust: For the later end of that man shall be peace.*

So then the instruction we are to take notice of hence, is,

That the godly onely at their latter end haue peace, so that we haue heere to consider what is the condition of all men in Death: All die, but all haue not peace in their deathes, *The latter end of the iust shall be peace:* But as for the wicked, *Esay 48. 22.*

Ans.

Doct. 5.
Onely the
godly haue
peace at
last.

Esa. 48. 22.

There is no peace to them, sayth my God.

I desire briefly to speake of both of these.

Rev. 14. 13.

And first concerning the godly, the Holy Ghost doth here assure them of *peace*, and that presently vpon their going hence they are happie, *Blessed are the dead that dye in the Lord, from thencefoorth they rest from their labours*, This appeares in *Abraham*

Ge. 15. 15.

to whom it was promised that he should goe vnto his fathers in *peace*. And of *Isaac* his sonne it is sayd, That he gaue vp the ghost and died *peaceably*, being old and full of daies: The like may bee sayd of *Jacob*, of *Ioseph*, of *Iosuab*, *Moses*, *Dauid*, and it is true of all Gods seruants, that their latter end is *peace*. An excellent place of Scripture wee haue to this purpose by the Pro-

Gen 35. 29

phet

phet Esay; Hee shall enter into
 peace, and they shall rest in their
 beds: Every one that walketh be-
 fore him in his righteousness. It was
 Simeons dying Song, Lord now
 lettest thou thy seruant depart in
 peace according to thy word. This
 wee haue confirmed by that we
 read of Lazarus, who was carri-
 ed immediately after his Death
 into Abrahams bosom; in his life
 time a man little regarded, at his
 end the Angels are his seruants.
 Yea the wicked themselues haue
 confessed and shall acknowledge
 that the godly are blessed in
 their deaths, witnes that speech
 of cursed Balaam, who desired
 to die the Death of the godly;
Let mee die the death of the righ-
teous, and let my last end be like
his. That Wretch could not
 but acknowledge, that the
 condition of the godly was hap-

Esay 57. 2

Luke 2. 29

Luke 16. 22

Num. 23. 10

happie and blessed, howsoever their lives are full of misery, and they are tossed from post to pillar, as the *Israelites* in the *Wilderneſſe*, yet in their deaths they had *peace*. I will not ſpend much time herein, I hope our iudgements are ſufficiently convinced concerning the truth of the Doctrine, I will briefly ſet downe the Reasons.

Reaſ. 1.

Eſay 57.2.

First, the godly are ſure of *peace* at laſt, in regard of the accompliſhment of Gods promiſe, who hath ſayd that *peace ſhall come*, that *They ſhall reſt in their beds, euery one that walketh before the Lord*, which promiſe of his, the Lord hath euer made good from time to time, vnto all the faithfull, after all their labour and trauailes, giuing them reſt, and from their troubles and afflictions, in the ende to giue them

them *peace*, his promise requireth it.

Secondly, the godly haue *peace* with God, with whom they are reconciled by Christ, which is their *peace*: This *peace* the godly haue in this life in the midst of their greatest miseries heere, which serues to sweeten the Crosse, and to support them vnder the burthen of their afflictions. And therefore the Lord giueth them the earnest of their inheritance, and the first fruits of the Spirit heere: they must needes haue *peace* with God going out of the worlde, who goe to inioy God, who haue such *peace* in the worlde where they are absent from the Lord in their bodies.

Reas. 1.

The vses followe to be considered.

First of all, seeing Gods seruants

Vse 1.

uants doe die in *peace*, and that this shall bee the portion they shall receiue from the Lord after all their labours & trauailes *peace* at the last. This may serue to reprocue those that flatter their owne soules, and secure themselves that they shall die happily, though they haue neither care nor conscience to liue holily; faine would they with *Balaam* die the death of the righteous, but they will neuer yeelde consent to liue the life of the righteous: they would faine act the part of the godly in their death, that by no meanes care for their spirit in life. Oh how is these mens madnes to be mourned for, and their ignorance and obstinacy to bee pittied, poore soules they deceiue themselves? This will neuer bee; men cannot liue like finners and die like Saints,

*Saints, They that sow to the flesh,
shall of the flesh reape corruption.*

Gal. 6.6.

Were it not madnesse in a man that after hee hath sowed cockle and darnell in his field, at Haruest time to thinke hee shall reape good Wheate? euery man would condemne this man of madnesse and extreame folly. Oh my brethren, let vs take heed we prooue not such fooles one day, *Be not deceiued, God is not mocked, whatsoeuer a man soweth, that shall he reape:* Doeſt thou go on in thy finnes, in thy prophane course of vncleannesse, drunkennesse, swearing, Sabaoth-breaking, &c. and yet thinkest to dye in peace, this is altogether impossible? I will say to thee, as sometimes *Iehu* sayd to the messengers of *Iehoram*, *what hast thou to doe with peace, so long as the whoredomes of thy mother Iezabell*

2. Reg. 9.
22.

zabel remaine? So what peace can there be at thy Death, so long as thy whooredomes remaine, thy drunkennesse, vsury, oppression remaine? it is grace in life that hath the promise of *peace* in death.

Vse 2.

Gallar. 6.

The second vse is for matter of instruction vnto the Godly, that they be not weary of well doing, for in due time they shall reap, *if they faint not.* Let not the godly bee discouraged in their worke in Gods Vineyard; what though they beare the heate and burthen of the day, the euening commeth when they shall rest; the Lords penny, this *peace* at last will make amends for all, and then wee shall see and confesse with the Apostle, that *these light and momentary afflictions heere, are not worthy of such a recompence of reward.* Looke still

to

to the end of wel-doing, *peace at last*, this shall be thy portion.

James 5. 7.

In the meane time do as the husband man doth, waite for the pretious fruite, and haue long patience. Thy labour shall not be in vaine in the Lord, after all the boysterous stormes in this life, wrestling against sinne, Sathan, and thy owne corruptions, here is Gods promise gone out of his lips, that can no more sayle, then himselfe cease to be true, *Thou shalt haue peace at last.*

Thirdly, seeing the Lord hath promised *peace* vnto his seruants at last, and that a good life brings with it euer a good Death: Hence wee learne what to conceiue of the despayring words of GODS Servants in time of some fore assault and temptation, *when the waters enter into their soule, that God hath forsaken*

vsē 3.

Psalm. 77.

Rom. II. I

Rom. 3. 3.

saken them, and that hee hath forgotten to bee gracious, that he hath shut his louing kindnesse in displeasure, that GOD hath no mercy in store for them, and the like. Namely, that these are but words of distemper, not of reason and of iudgment; for will God cast away his people? God forbid. Such may be the nature of the disease, that fuming vp into the braine may cause such a distemper for the time present. But mans changeable tongue can neuer alter GODS decree, which is vchangeable, hee hath sayd it, *That the end of the vp-right and iust man shall bee peace at last*, and who shall hinder it? shall Sathan lay any thing to the charge of Gods chosen, when God doth iustifie any? no, no, we are more then Conquerours thorough him that loued vs, and there-

therefore let vs learne to iudge aright of our brethren in their deathes , and let not our iudgement bee weakened, or charity faile, when they are put to cry out as before ; but looke wee vpon their liues if they appeare to haue beene godly and religious, and that they haue made conscience of holy duties: remember wee euer the Lords promise, *The latter end of that man shall be peace.*

The last thing wee are to take notice of, from the authority of this Scripture, is, that if *peace* be promised of the Lord vnto the *vpright and iust man*, *The end of that man shall be peace.*

Then on the contrary, there is *no peace to the wicked*, whose liues haue beene gracelesse, their Deathes haue beene comfortlesse, what though the wicked

Doct. 6.

Wicked men can haue no peace in death.

Iob 21.8,9

Iob 21.13.

Esa. 57, vii.

Pro. 11.7.

ked flourish in this world, waxe olde and growe in wealth? what though, their houses bee peaceable and without feare, and the rod of G O D is not upon them? what though they spend their daies in pleasure, they shall suddenly to hell, saith Iob? There is no peace to the wicked, sayth my God.

The Doctrine then will be cleare.

That wicked men in Death can haue no peace. Those that in the time of their life haue had no care or conscience to get grace into their soules, when sicknesse comes and Death approacheth, must needs bee voyde of all true comfort. Salomon hath excellent sayings to prooue this Doctrine; *when a wicked man dieth* (saith hee) *his expectation perisheth, and the hope of his power shall perish.* And Iob hath a saying

ing to the same purpose, *what hope hath the Hypocrite though he hath heaped up riches, when God taketh away his soule?* meaning thereby indeed, that he hath no hope left him. What ioy then can bee there in a wicked mans prosperity? what comfort can there bee in such a *peace*, as hath ruine and destruction attending vpon it. What ioy had *Belsathazar* in his banquet, when in the midsts of his cups hee beheld the hand writing vpon the wall, containing in it the sentence of his finall downefall? *His thoughts were troubled* (saith my Text) *his ioynts were loosed, and his knees smot one against another:* his company could not comfort him, nor his dainty Dishes refresh him, when his conscience was vp in armes against him. The rich man in the Gospell was very
D ioyfull

Iob 27. 8.

Daniel 5.

Luke 12. 42.

Lukc 12. 20

ioyfull and gloried in his plenty, promised much peace to his soule; but wee see how suddenly this glory of his is damped with this newes, *This night they will fetch thy soule from thee.* No heauier newes could come to him that had his portion in this life, then to tell him of fetching away his soule. I might lay heere before your eyes a multitude of examples; Had *Saul* peace? had *Ahab* peace? had *Iesabell* peace? had *Indas* peace? *No, there is no peace to the wicked.*

Take all the pleasantest delicacies that the earth may afford and offer them to a condemned wretch going to execution, will he glut himselfe with them, and fall to them with an hungry appetite? No, no, hee will answer thee, I can take no delight in these

these things, for I perceiue that present death waiteth for mee. So, euen so is it with a wicked man; and so shall it be with him in the last dayes, though his barnes bee full, and his presses run ouer, though hee can number his Oxen by thousands, and his Sheepe by ten thousands, these cannot adde one iot of comfort to his heauy heart, when Death approacheth hee shall then finde no pleasure in them: For then there remaines for him nothing but a *fearfull expectation of iudgement*. This shall bee the woefull estate and condition of those that put from them the euil day, that will not bee acquainted with GODS wayes, their liues hauing beene dissolute and sinfull, their deaths shall be wretched and without comfort.

Heb. 10.

*The Reasons.**Reas. 1.**Iohn 3. 16.*

First, the wicked want *peace* in death, because they want faith in life; for it is faith, *even* faith alone that must giue vs boldnes and comfort at that day. For thus runnes the promise, *God so loued the world, that whosoener beleeueth in him should not perish, but haue life euerlasting.* But wicked men beleeue not in him, the Word of G O D cannot worke vpon their harts, it is but as seed cast vpon stony ground, as appears by the hardnesse of their hearts, and therefore being without the Couenant, no maruaile though they partake not of the Promise.

Reas. 2.

Secondly, the prerogatiues and priuiledges of Gods people would bee much infringed, if there were no difference betwixt the wicked and the godly, if they
were

were but so blessed in their deathes, as they seeme prosperous in their life, then might the godly say that they *had cleansed their hearts in vaine*. But now in that the hope of the wicked doth perish, and in death they beginne to partake of miserie, whereas the godly after all their trials and trouble shal then haue *peace*. Herein standeth the difference betweene them. *The wicked shall bee cast away for his lewdnesse: But the Righteous hath hope at his Death*. For the time of this life we see that commonly wicked men, enioy their pleasure and are full, whereas Gods seruants are afflicted and suffer want, and therefore the Iustice of God requirerh that their conditions should bee changed on both sides. The pleasure of the one to bee turned into payne;

Psalme 73.

Pro. 14 32.

and the sorrow of the other in to comfort: for if there were not a day of refreshing vnto the godly, of all men they were most miserable. And if there were not a reckoning day reserued for the wicked, of all men they were most happy.

Vse 1.

Esay 28.

This serues first of all to awake the Carnall man, which is euer singing the sweete dittie of *Peace* vnto his Soule, that seemeth to haue made a league with death, and to be at an agreement with the graue. Ah poore Soules, there is a day comming when the Lord will disannul this agreement, and this drunken *peace* shall bee dissolued, when death shall once lay vpon them his arest, what will it auaille thee to crie, *Lord, Lord*? Thou maist crie till thy tongue cleaue to the roose of thy mouth, thou mayst howle

Mat. 7. 21.

howle vpon thy bed like a wolfe,
and yet the Lord will stoppe his
eares that hee will not heare thy
crie, and that because *thou hast*
dispiſed inſtruction, and when
the Lord ſought vnto thee, and
offered grace vnto thee. thou
wouldeſt not heare him. There-
fore his Recipricall Iuſtice re-
quireth, that thou ſhouldeſt crie
and call vnto the Lord and hee
ſhall not anſwere thee. This is
a moſt fearefull condition thus
to be forſaken of the Lord: Ef-
pecially when in time of diſtreſſe,
the poore ſoule ſhall ſeek for
comfort. This is Gods iuſt iudg-
ment for the contempt of grace
before offered vnto him.

Prouerb. 1.

Oh the miſery of this poore
creature, that is ſo pained that
hee cannot liue: ſo vnprepared
that hee dare not die: that goes
to bed but cannot ſleepe: that

Note.

taſts his meat but will not down:
that ſhifts his roome but not his
paine : and as for death which
hath already ſeazed vpon him,
his conſcience tels him he is al-
together vnprepared for.

This is the condition, and theſe
will be the out cries of thoſe that
will not in time bee warned, to
ſeek to worke out their *peace* be-
times in their life time, before it
be too late, and their conſcience
ſhall tell them, *There is no peace.*

Uſe 2.

But eſpecially are they heere
to be reprov'd, that liue in hope
that the time of their death will
beget hope : They knowe that
they haue beene vile, wretched
and desperate ſinners, without
grace and goodneſſe, and that
they haue from time to time diſ-
piſed Gods patience and long
ſuffering, that ſhould haue led
them to Repentance, vnto all
manner

manner of licentious living: this they knowe, and that they haue presumptuously, even against knowledge and conscience resisted the Lord, hardning their own harts against his ordinance: this they know. Yet they trust they say, at last to haue repentance for all, and so be saued: Their owne conscience telleth them that their estate is damnable, and if the Lord should at this instance of time call them to account, they must needs perish; yet poore Soules they presume of Repentance at the last.

But how can such as haue spent their dayes in the seruice of sinne and Sathan, thinke that death will prooue so good vnto them? Are Theeues and Robbers, and such like offenders bound ouer to the *Affises*, to the end they may receiue honour or shame?

shame? to be put into the Commission and taken vp to the bench, or not rather to receiue Iudgement and to bee executed according to their demerits? Oh take heede thou deceiue not thine owne soule herein! Many thousands are now in hell, and there shall suffer the paines of the damned for euermore, that had these purposes to haue cryed God mercy at last. Remember this when I am gone, that it is grace in this life, that brings *peace* at last.

Note.

I know the Diuell will still perswade vs to play with our finnes, but in the meane time our sins will not play with vs, we run daily into Gods score, and the greater our debts, the deeper repentance at last.

If *Moses* had not slaine the *Egyptian*, the poore *Ebrewe* must haue

haue perished. *Saul* favoured the life of *Agag*, but it cost him his owne life. If those five wicked Nations had not beene destroyed, before the *Iewes* had seated themselves in the Land of *Canaan*, where had beene their *peace*? Seeing then that the case is so dangerous, let *Agag* be slaine, the *Canaanits* cast out, and the *Egyptian* put to death. I meane let vs kill our sinnes, and break off our iniquities by repentance, that so wee may procure our *peace*, doubtlesse then shall wee possesse our soules in *peace*, while we liue heere, and end our dayes in *peace*. Which the Lord grant vnto vs all, for his Sonne Christ Iesus sake. AMEN.

FINIS.